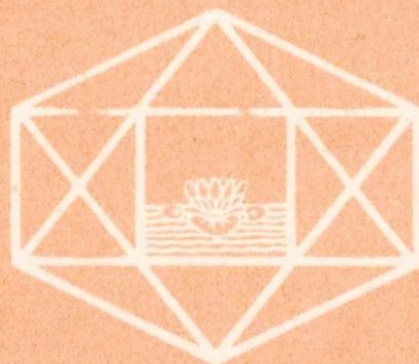


SPECIAL NUMBER

ALL INDIA MAGAZINE



NOVEMBER 1975

**SRI AUROBINDO SOCIETY
PONDICHERRY**

**But thought nor word can seize eternal Truth :
The whole world lives in a lonely ray of her sun.**

Sri Aurobindo

(Savitri, Cent. Ed. Vol. 28, P. 276)

A monthly magazine of
SRI AUROBINDO SOCIETY, PONDICHERRY - 605002

Editor-in-Chief: Navajata

Editor: K. C. Anand

Free to the members of the Society

Annual subscription: Rs. 12 in India

(For other countries : Rs. 30 for sea-mail, Rs. 60 for air-mail)

Single copy: Re. 1

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**Published by Navajata, for Sri Aurobindo Society, Pondicherry,
and printed by A. R. Ganguli at Sri Aurobindo Ashram Press,
Pondicherry - 605002, India**

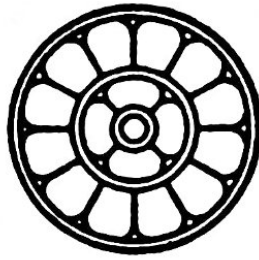
—Matter shall reveal the Spirit's face.

The Mother withdrew from her physical body on November 17, 1973. We offer, in infinite gratitude, this issue of the All India Magazine at her Feet.

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All the articles in this issue, except the last piece and the Information Letter, are extracts from the writings and talks of SRI AUROBINDO and THE MOTHER. Most of the Mother's words are translations from the original French. Titles to these extracts are given by the editor.





Our Path

To walk on the path you must have a countless intrepidity; you must never turn back upon yourself with this mean, petty, weak, ugly movement that fear is.

An insomitable courage, a perfect sincerity, a total self-giving to the extent that you do not calculate or bargain, you do not give with the idea of receiving, you do not offer yourself with the intention of being protected, you do not have a faith that needs proofs, - this is indispensable for advancing on the path, - this alone can shelter you against all dangers.

Mother's Light

The Mother's consciousness is the divine Consciousness and the Light that comes from it is the light of the divine Truth, the Force that she brings down is the force of the divine Truth. One who receives and accepts and lives in the Mother's light, will begin to see the truth on all the planes, the mental, the vital, the physical. He will reject all that is undivine, — the undivine is the falsehood, the ignorance, the error of the dark forces; the undivine is all that is obscure and unwilling to accept the divine Truth and its light and force. The undivine, therefore, is all that is unwilling to accept the light and force of the Mother. That is why I am always telling you to keep yourself in contact with the Mother and with her Light and Force, because it is only so that you can come out of this confusion and obscurity and receive the Truth that comes from above.

When we speak of the Mother's Light or my Light in a special sense, we are speaking of a special occult action — we are speaking of certain

and Force

lights that come from the Supermind. In this action the Mother's is the White Light that purifies, illumines, brings down the whole essence and power of the Truth and makes the transformation possible. But in fact all light that comes from above, from the highest divine Truth is the Mother's.

There is no difference between the Mother's path and mine; we have and have always had the same path, the path that leads to the supramental change and the divine realisation; not only at the end, but from the beginning they have been the same....

Know that the Mother's light and force are the light and force of the Truth; remain always in contact with the Mother's light and force, then only can you grow into the divine Truth.

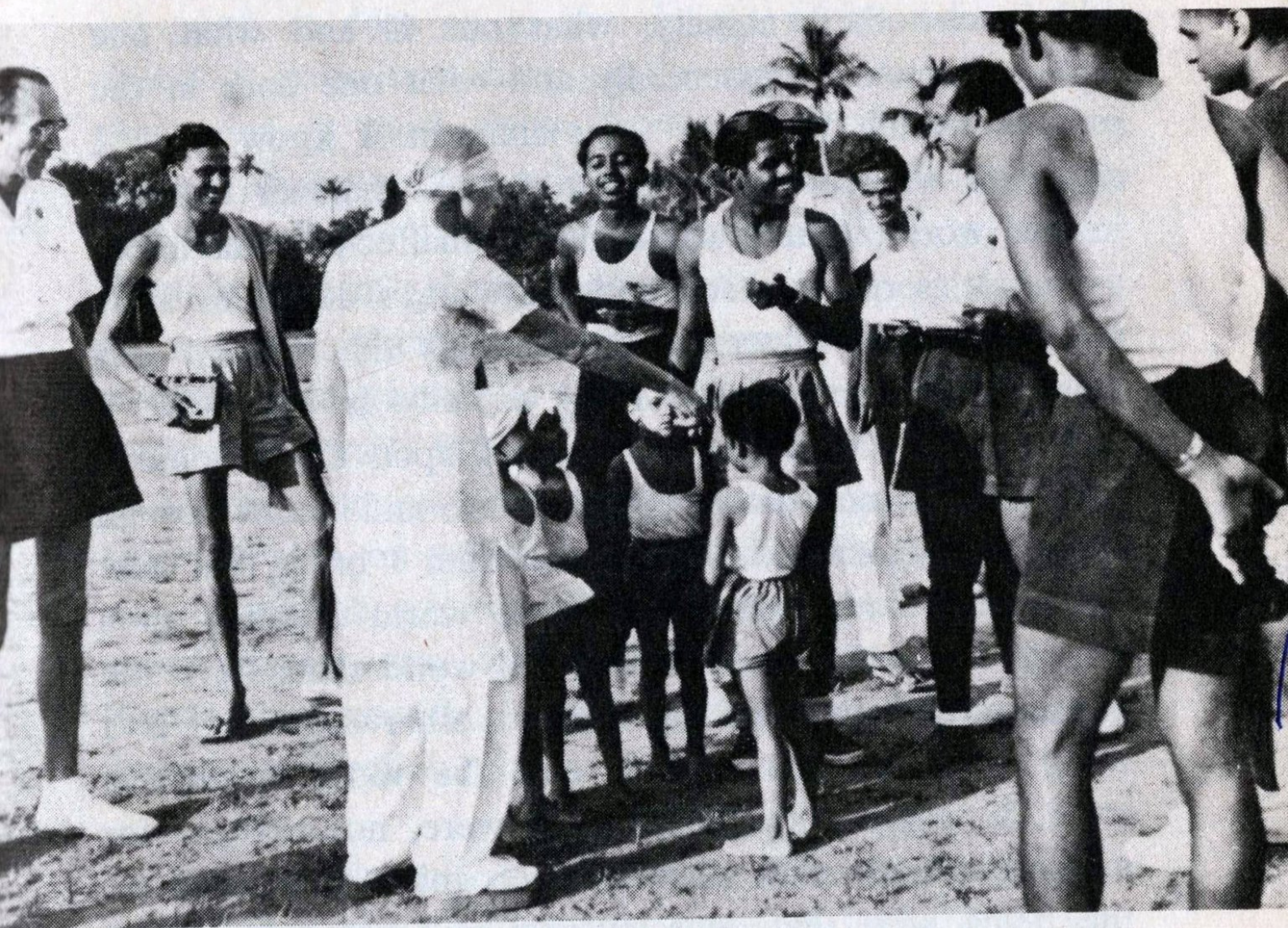
10. 9. 1931

SRI AUROBINDO

(On Himself, Cent. Ed. Vol. 26, pp. 455-56)



The Mother at the opening of the Ashram Library, Dec. 1952



The Mother at the Sports ground with children

The Mother on Herself

There are two things that should not be confused with each other, namely, what one is and what one does, what one is essentially and what one does in the outside world. They are very different. I know what I am. And what others think or say or whatever happens in the world, that truth remains unaffected, unaltered, a fact. It is real to itself and the world's denial or affirmation does not increase or diminish that reality. But being what I am, what I do actually is altogether a different question: that will depend upon the conditions and circumstances in which things are and in and through which I am to work. I know the truth I bring, but how much of it finds expression in the world depends upon the world itself. What I bring, the world must have the capacity and the will to accept: otherwise even if I bring with me the highest and the most imperative truth, it will be, absolutely as it were, non-existent for a consciousness that does not recognise or receive it: the being with that consciousness will not profit a jot by it.

You will say if the truth I bring is supreme and omnipotent, why does it not compel the world to accept it, why can it not break the world's resistance, force man to accept the good it refuses? But that is not the way in which the world was created nor the manner in which it moves and develops. The origin of creation is freedom: it is a free choice in the conscious-

ness that has projected itself as the objective world. This freedom is the very character of its fundamental nature. If the world denies its supreme truth, its highest good, it does so in the delight of its free choice; and if it is to turn back and recognise that truth and that good, it must do so in the same delight of free choice. If the erring world was ordered to turn right and immediately did so, if things were done in a trice, through miracles, there would be then no point in creating a world. Creation means a play of growth: it is a journey, a movement in time and space through graded steps and stages. It is a movement away — away from its source — and a movement towards: that is the principle or plan on which it stands. In this plan there is no compulsion on any of the elements composing the world to forswear its natural movement, to obey a dictate from outside: such compulsion would break the rhythm of creation.

And yet there is a compulsion. It is the secret pressure of one's own nature that drives it forward through all vicissitudes back again to its original source. When it is said that the Divine Grace can and should do all, it means nothing more and nothing less than that: the Divine Grace only accelerates the process of return and recognition. But on the side of the journeying element, the soul, there must be awakened a conscious collaboration, an initial consent and a constantly renewed adhesion. It is this that brings out, at least helps to establish outside on the physical level, the force that is already and has always been at work within and on

the subtler and higher levels. That is the pattern of the play, the system of conditions under which the game is carried out. The Grace works and incarnates in and through a body of willing and conscious collaborators: these become themselves part and parcel of the Force that works.

The truth I bring will manifest itself and will be embodied upon earth; for, it is the earth's and world's inevitable destiny. The question of time is not relevant. In one respect the truth which I say will be made manifest is already fully manifest, is already realised and established: there is no question of time there. It is in a consciousness timeless or eternally present. There is a process, a play of translation between that timeless poise and the poise in time that we know here below. The measure of that hiatus is very relative, relative to the consciousness that measures, long or short according to the yardstick each one brings. But that is not the essence of the problem: the essence is that the truth is there active, in the process of *materialisation*, only one should have the eye to see it and the soul to greet it.

(Based on a talk of THE MOTHER)

(Nolini Kanta Gupta, *The Yoga of Sri Aurobindo*, Part VI)

Yoga in Everyday Life

To Discriminate the Impulses of Truth and Falsehood

Those who wish to help the Light of Truth to prevail over the forces of darkness and Falsehood, can do so by carefully observing the initiating impulses of their movements and actions, and discriminating between those that come from the Truth and those that come from the Falsehood, in order to obey the first and to refuse or reject the others.

This power of discrimination is one of the first effects of the Advent of the Truth's Light in the earth's atmosphere.

Indeed it is very difficult to discriminate the impulses of the Truth from the impulses of Falsehood, unless one has received this special gift of discrimination that the Light of Truth has brought.

However, to help at the beginning, one can take as a guiding rule that all that brings with it or creates peace, faith, joy, harmony, wideness, unity and ascending growth comes from the Truth; while all that carries with it restlessness, doubt, scepticism, sorrow, discord, selfish narrowness, inertia, discouragement and despair comes straight from the Falsehood.

January 22, 1965

THE MOTHER

(*White Roses*, Part II, 1966, p. 163)

The Only Remedy to the Miseries of Mankind

If all the efforts to better human conditions have in the end miserably failed in spite of the ardour and enthusiasm and self-consecration they inspired, it is precisely because transformation of the conditions of human life can be secured only through another preliminary transformation, that of the consciousness of men, at least, of some exceptional souls capable of building the foundations for a more general transformation.

We shall, however, return to the subject later on; that will be the matter of our conclusion. At the outset I will speak of two striking examples chosen from among the adepts of true philanthropy.

Two outstanding personalities at the two extremities of thought and action, two of the finest souls finding expression in a sensitive and compassionate heart, received the same psychic shock in contact with the misery of mankind. Both consecrated their whole life to the discovery of a remedy for the suffering of their fellow beings and both believed they had found it. But these two solutions, contrary to each other, as one

At the outset I will speak of two striking examples.... One from the East, Prince Siddhartha, known later as the Buddha, and the other from the West, Monsieur Vincent, called after his death Saint Vincent de Paul.

might say, failed equally, each being in its own way incomplete and partial, and man has not been relieved of his suffering.

One from the East, Prince Siddhartha, known later as the Buddha, and the other from the West, Monsieur Vincent, called after his death Saint Vincent de Paul, held between them, so to say, the two poles of human consciousness. Their methods of help were diametrically opposite. Yet both believed in salvation through the spirit, through the absolute, unknowable to thought, which one called God and the other Nirvana.

Vincent de Paul had an ardent faith and preached to his flock that one must save one's soul. But on coming in contact with human misery, he soon discovered that for a man to find his soul he must at least have time to look for it; those who labour from morning till evening and often from evening till morning to earn just a meagre pittance hardly sufficient for living — how do they have the time to think of their soul? So in the simplicity of his benevolent heart he concluded that if the poor had at least the barest necessities assured to them by those who possess more than they need, the miserables then could have the leisure to live a better life. He believed in the virtue and efficacy of social work, an active and material charity. He believed that misery could be cured by the multiplication of individual cure, by bringing relief to the greatest number, the largest possible number of individuals. But this is only a palliative, not a cure. The fullness of consecration and self-abnegation with which he carried on his work has made of him one of the most beautiful and

touching figures in human history. And yet his endeavour seems to have rather multiplied than diminished the number of the destitute and the helpless. Certainly the most positive result of his apostleship was the creation of a concrete sense of charity in the mentality of a certain section of the well-to-do. And because of this, the work was more useful to those who were doing charity than to those who were the object of charity.

At the other end of consciousness was Buddha with his pure and sublime compassion. For him suffering was the result of life itself and could be abolished only by the abolition of life; because life and the world are the outcome of the desire for existence, the fruit of ignorance. Abolish desire, suppress ignorance, the world will disappear carrying away with it suffering and misery. It was in a great urge of spiritual aspiration and silent concentration that he worked out his discipline, one of the most uplifting and the most effective disciplines ever given to those who are eager for liberation.

Millions have believed in his doctrine, even though the number of individuals capable of putting it into practice was very small. And yet the conditions upon earth have continued to be the same, there has not been any appreciable diminution in the mass of human suffering.

**Relieving is not curing, escaping is not conquering....
Bodily welfare does not bring inevitably peace and
joy....(Also) The other solution of escape can in no
way abolish suffering from earth.**

Still men have canonised the first and deified the second in attempting to give an expression to their gratitude and admiration. However, very few are those who sincerely sought to carry out in practice the lesson and the example given to them, although that is the only effective way of showing one's gratitude. But even if that were done, conditions of human life would not have been sensibly bettered. For relieving is not curing, escaping is not conquering. Indeed relief from physical ills, the solution proposed by Vincent de Paul, can in no way bring to humanity the cure from misery and suffering, for all human sufferings do not come from physical destitution and cannot be cured by merely material means. Far from it. Bodily welfare does not bring inevitably peace and joy; poverty is not necessarily a cause of misery, as proved by the voluntary poverty of the ascetics of all countries and ages who found in their penury the source and condition of a perfect peace and happiness. While, on the contrary, the enjoyment of the riches of the world, of all that material wealth can bring in the way of comfort and pleasure and external satisfaction is powerless to prevent one who possesses these things from being attacked by grief and sorrow.

The other solution, that of Buddha, namely of escape, cannot either bring a practical remedy to the problem. For even admitting that a large number of individuals are capable of practising the discipline and getting the final liberation, that can in no way abolish suffering from earth, cure others of it, all the others who are yet incapable of following the Path to Nirvana.

Indeed, that is true happiness which one can feel in all circumstances whatsoever, because it comes from regions not affected by external circumstances. But such happiness is accessible only to a very few, the majority is still subjected to terrestrial conditions. So we can say that on the one hand a change in the human consciousness is absolutely indispensable; on the other hand, without an integral transformation of the terrestrial atmosphere, the conditions of human life cannot be effectively changed. In either case, the remedy is the same: a new consciousness must manifest upon earth and in man at the same time. The appearance of a new force and light and power, accompanying the descent of the supramental consciousness into this world can alone lift man out of the agony and pain and misery under which he is submerged. For it is the supramental consciousness alone which can bring down upon earth a higher poise and a purer and truer light that can achieve the great miracle of the transformation.

Towards such a new manifestation Nature is driving. But her ways are tortuous and her advance uncertain, full of halts and backslidings, so much so that it becomes difficult to find out her real meaning. Yet it is becoming more and more clear that she wants to bring forth a new species out of the human species, a supramental race that will be in relation to man what man is to the animal. But it may take centuries of groping and trial for the transformation, this creation of a new race, to occur: the thing, however, can be done by the intelligent will of man, not only in a much shorter time but with much less waste and loss.

Here the integral Yoga has its rightful place and utility. For Yoga is meant to surmount, by the intensity of its concentration and effort, the delay that time imposes upon any radical transformation and new creation.

The integral Yoga is not an escape from the physical world leaving it irrevocably to its fate. Nor is it an acceptance of the material life as it is with no hope for any decisive change, an acceptance of the world as the final expression of the Divine Will.

The integral Yoga aims at scaling all the degrees of consciousness from the ordinary mental consciousness to a supramental and divine consciousness, and when the ascension is completed, a return to the material world infusing into it the supramental force and consciousness thus attained so that this earth may be gradually transformed into a supramental and divine world.

The integral Yoga turns especially to those who have realised in themselves all that man can realise and yet are not satisfied, for they ask of life things it cannot give. They who yearn for the unknown, aspire for perfection, who ask of themselves agonising questions and have not found definitive answers are precisely those who are ready for the integral Yoga.

**Towards such a new manifestation Nature is driving.
... The world is not irremediably what it is. The earth
is in a transitional period.... The period will end with
the appearance of the supramental consciousness.**

For there is a series of fundamental questions which they, who are interested in the fate of mankind and are not satisfied with current formulas, inevitably put to themselves. They can be worded in this way:

Why to be born if it is only to die ?

Why to live if it is only to suffer ?

Why to love if it is only to be separated ?

Why to think if it is only to err ?

Why to act if it is only to make mistakes ?

The only admissible answer is that things are not what they ought to be and that these contradictories are not only not inevitable but they are remediable and bound to disappear one day. For the world is not irremediably what it is. The earth is in a transitional period; the period seems long to the human consciousness which is of short duration, but it is infinitesimal to the everlasting consciousness. The period will end with the appearance of the supramental consciousness. The contradictions will then be replaced by harmonies and the oppositions by syntheses.

This new creation, the appearance of a race of supermen, has been the subject of much speculation and controversy. It pleases man's imagination to draw images more or less flattering with regard to what the superman will be like. But it is only the similar that knows the similar. It is only the possession of the consciousness of the divine nature in its essence that enables one to have the conception of what the divine nature will be in its manifestation. Yet they who have realised in themselves this consciousness are generally more anxious to become the superman than to give a

description of it.

However, it may be useful to say what the superman will surely not be so that one may avoid on the way certain misapprehensions. I have read, for example, somewhere that the race of supermen will be fundamentally cruel and insensitive; being themselves above suffering they will attach no importance to the suffering of others and will take it rather as a sign of their imperfection and inferiority. Doubtless, they who think in this way are judging the relation between superman and a man from the manner in which man behaves with regard to his inferiors, the animals. But such behaviour, far from being a proof of superiority is a sure sign of unconsciousness and stupidity. This is shown by the fact that as soon as man rises to a higher level, he begins to feel compassion for the lower animals and seeks to improve their lot. Yet there is an element of truth in the conception of the superman being insensitive: it is this that the higher race will not have that kind of egoistic, weak and sentimental pity which men call charity. This pity is more harmful than fruitful: it will be replaced by an enlightened and strong compas-

It will be wise for every human being of good will to become conscious of what he can conceive as the most beautiful, the most noble, the truest and the purest, the most luminous and the best and to aspire that this conception may be realised in him for the greatest good of the world and others.

sion whose only purpose will be to bring a true remedy to suffering, not to perpetuate it.

Besides, the conception describes very well what the reign of a race of vital beings upon earth would be like. They are immortal in their nature and much more powerful than man in their capacities, but they are also incurably anti-divine in their will. Their mission in the universe seems to be to delay the divine realisation until the instruments for the realisation, that is to say, men, become pure and strong and perfect enough to surmount all obstacles. It might not perhaps be quite useless to put the poor afflicted earth on her guard against the possibility of such an evil domination.

Until the superman comes in person to prove to man what is his true nature, it will be wise for every human being of good will to become conscious of what he can conceive as the most beautiful, the most noble, the truest and the purest, the most luminous and the best and to aspire that this conception may be realised in him for the greatest good of the world and others.

THE MOTHER

(*Bulletin*, November 1954, pp. 97-107)

Life has a Purpose

I suppose each man makes or tries to make his own organisation of life out of the mass of possibilities the forces present to him. Self (physical self) and family are the building most make — to earn, to create a family and maintain it, work for or get some position in the means of life one chooses, in business, the profession, etc., etc. Country or humanity are usually added to that by a minority. A few take up some ideal and follow it as the mainstay of their life. It is only the very religious who try to make God the centre of their life — that too rather imperfectly, except for a few. None of these things are secure or certain, even the last being certain only if it is followed with an absoluteness which only a few are willing to give. The life of the ignorance is a play of forces through which man seeks his way and all depends on his growth through experience to the point at which he can grow out of it into something else. That something else is in fact a new consciousness — whether a new consciousness beyond the earthly life or a new consciousness within it.

SRI AUROBINDO

(Letters on Yoga, Cent. Ed. Vol. 22, p. 145)

In Contemplation of Mother's Physical Withdrawal

We generally seem to be happy that the Ashram is going on nicely quite as before. We are pleased that all the various activities and departments are functioning well, that the Ashram needs are being met and that the visitors come and go away happy and satisfied. Above all, even though small individualistic trends are noticeable here and there, yet the overall harmony and unity of Ashram life is palpably there.

All this is very nice and most satisfying. But is it not really a seeking for status quo and being satisfied with status quo? It can obviously be not as satisfying as one of active pursuit of fresh advance and progress and the prospect of a fresh achievement and victory.

In 1949, Sri Aurobindo was extremely preoccupied with his spiritual effort and was trying to hasten the Supramental descent. In a letter written then, he wrote, *"Things are getting too serious for me."* His passing came close in the wake of the effort and the working of that time in December 1950. The Mother told us that in his form of dynamic Spiritual Presence in the earth's atmosphere Sri Aurobindo's power of action was much greater. And not long after his passing the Supramental descent took place and became a reality of earth life in 1956. After that we have had an energetic pursuit of the aspiration for the progressive penetration and manifestation of the Supramental Consciousness and

Power in the constitution of our human living. It ultimately culminated in the Mother's great effort at the supramentalisation of the physical cells of her own body. This work was perhaps the most arduous of all that had gone before and involved many vicissitudes. We cannot forget that the work of Supramental descent and of the physical transformation, as intended by Sri Aurobindo and the Mother, are new adventures in spiritual life and carry with them their own circumstances and conditions. We are all aware and the Mother's '*Notes on the Way*' are a constant reminder to us that She was latterly wholly absorbed in Her work of physical transformation. She was full of a tremendous sense of urgency. She once said:

I don't simply tell you we are here upon earth to rest and enjoy ourselves, now is not the time for that. We are here... to prepare the way for the new creation... we are here to work — rest and enjoyment will come afterwards. Let us do our work here....

It is the hour to be heroic.

Heroism is not what it is said to be: it is to become wholly unified — and the Divine help will be always with those who have resolved to be heroic in full sincerity.

You are here at this moment, that is to say, upon earth because you chose it at one time — you do not remember it any more but I know it — that is why you are here. Well, you must rise to the height of the task, you must strive, you must conquer all weaknesses and limitations; above all you must tell your ego: your hour is gone. We want a race that has no

ego, that has in the place of the ego the Divine Consciousness. It is that which we want: the Divine Consciousness that will allow the race to develop itself and the supramental being to take birth.

(Bulletin, Aug. 1972, pp. 82-5)

The Mother's physical disappearance from the scene of our life was a terrible shock to us and it can be said that it has been quite brave of us to have felt her abiding Presence and recovered our balance of life and work. But is that enough? Is that the right and the true thing in the situation? Do we not need to seek to know what is it that Mother herself is busy with at present and what is She intending by us and doing unto us? Can we afford to be ignorant of this?

The feeling and the concrete experiences of the Mother that many have are extremely interesting. A certitude in the heart that the Mother is there guiding and promoting Her work energetically is a fine thing to see wherever it exists. It gives to the person a wonderful abiding inner strength and a deep zest in the spiritual pursuit and work. There are also, many who have delightful contacts with the Mother in the dream state, when they are free from external preoccupations. In one case, the person meets the Mother and the Mother asks, "Have you given up your ego?" In another, the Mother presses for change. The person asks for a little respite and the Mother replies, "But I am in a hurry." In yet another case, the Mother is seen on horse-back, active and energetic. And there are surely very many more such contacts and experiences.



THE DIVINE WILL ACTING IN THE SUBCONSCIENT

The rare moments when the Divine asserts Himself visibly.

(Significance and explanation are given by the Mother)

Botanical Name: Clerodendrum siphonanthus

Common Name: Tube flower or Turk's turban

(Dense clusters of delicate white flowers)

What do these show? They carry a sense of vivid reality and make a profound impact on the consciousness, imparting a real dynamism to it. These are not just personal imaginations of the dream state as usually dreams are. Now, do they not all point to a state of great preoccupation, intense persistent activity and a sense of urgency in the Mother's consciousness? That is exactly what a faithful disciple would be much concerned about. When the Mother is working under a sense of urgency or in the manner of achieving quick progress, how can a sadhak feel satisfied with status quo or allow within himself a complacent feeling of finding the work going on as before? He would surely seek a realisation of the spiritual ideal with all his energy. And it is only when we are energetically pursuing our ideal that we can remain progressive and can be worthy disciples of Sri Aurobindo and the Mother, who embodied a limitless aspiration in them.

Now, how has Mother's physical disappearance affected our spiritual ideal? We might feel that the Mother's body was the focal point of physical transformation and all our hopes were centred there. There is an evident justification for this feeling.

But let us recall a few things in this connection. Sri Aurobindo's life was identified with the Supramental Descent. His passing came in the midst of and deeply connected with his preoccupation with the Descent. And his passing, we know on Mother's authority, hastened the Descent. Now Mother's passing came similarly in the midst of and profoundly connected with her preoccupation with the work of physical transformation.

And there is a strong inner evidence of Mother's continuing and energetic preoccupation with her work. Does the work, therefore, not continue apace, in fact, more energetically?

The question can, however, arise — where is the physical transformation to be achieved now? And we might further recall that the work of Supramental Descent and Supramental Manifestation is an original adventure in spiritual life and that its evolving phases have involved changing strategies. After Mother's physical disappearance, a new situation has come into being, which must bring into being its own new procedures and possibilities, serving and promoting the same ideal. Our attitude must, therefore, remain wide, large and open and thoroughly receptive to new possibilities of the realisation. The approaches to the Infinite must always remain infinite. Who knows where a new *ādhār* and its cells are feeling the thrill of the aspiration for the Divine and responding to the transforming supramental action of the Mother! And who knows the new possibilities of physical transformation, which the new situation of Sri Aurobindo and Mother's great spiritual status might really be creating! How can we at all say, it cannot be this, it must be that and so on!

The Supramental Realisation and Manifestation is an inevitability. This is the goal we have learned to appreciate, cherish and seek. And that we pursue and now more energetically so because the Mother is pressing for it and She appears to be "in a hurry". Means are means and they must change with changing situations and we are open to all possibilities.

But what are we to do in this situation? What is it that Mother wants of us? We can quite feel inclined to ask. But this is really superfluous. We know well enough the enormous lot each one of us has to do. Is our aspiration for the Divine, His bliss, His knowledge, His power large and wide and deep enough? Is our consecration quite whole-hearted? Have we become aware of the psychic being? And do we cherish its deep inner thrill? Are we sufficiently selfless? Have we overcome our narrow partialities, loyalties, preferences, petty emotional disturbances, envies and jealousies? Can we feel large and wide and one with others? Have we experienced a descent of peace from above? Have we experienced the Sun-bright supramental consciousness overhead? Does the body show more consciousness of its own functions and a more satisfying sense of well-being?

Oh, there is so much to do and what has been done is extremely little. Mother is pressing for a quicker progress and what else can we ourselves really ask for? Only a speedier growth towards supramental light, love, power and harmony.

Sri Aurobindo once stated in brief what the aim and the plan of our great adventure is. He said:

"...Our object is the supramental realisation and we have to do whatever is necessary for that or towards that under the conditions of each stage. At present the necessity is to prepare the physical consciousness; for that a complete equality and peace and a complete dedication free from personal demand or desire in the physical and the lower vital parts is the thing



ASPIRATION IN THE PHYSICAL FOR THE SUPRAMENTAL LIGHT

Clustered, persistent, obstinate, organised and methodical.

(Significance and explanation are given by the Mother)

Botanical Name: Ixora singaporensis

(Large compact corymbs, apricot turning striking red)

to be established. Other things can come in their proper time. What is the need now is not insistence on physical nearness, which is one of these other things, but the psychic opening in the physical consciousness and the constant presence and guidance there."

(Letters on Yoga, Cent. Ed., p. 1215)

This seems to be so very appropriate to our present situation. We must admit, we have yet much hankering for the physical nearness of the Mother, even though the actual situation now denies it. The real thing is the psychic opening, which spontaneously brings constant nearness. This, our present situation itself now, very much promotes.

It may also be noticed that the object is definitely and clearly fixed, but the means are declared variable. And the first thing to be pursued is "the psychic opening in the physical consciousness and the constant presence and guidance there". This steadily, firmly, wholeheartedly pursued would afford to us an assured progress towards the high supramental goal. And we might imagine how it will please the Mother !

INDRA SEN

Even the body shall remember God

Sri Aurobindo

(*Savitri*, XI-I, p. 707)